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Lutheran Herald

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Prayer for the Church

Heavenly Father, Thy love for us, clear and forgiving in Jesus Thy Son, makes us Thy children and Thy Church. Forgive us because we forget. Help us, Holy Spirit, as pastors and congregations, in love and faithfulness, to simply tell people about Jesus and Thy saving love. May we be kept by Thee from getting lost and confused in the clear understanding of Thy love and forgiveness which alone makes us Thy children and Thy Church. Direct our gifts and talents and use them solely to speak for Thee to people; telling them from Thee that, if they will confess their sins, Thou art faithful and just to forgive and cleanse them. May all that we do in our congregations, proclaim Thy love in Christ, that fearful, anxious souls everywhere may trust Him and live. In Jesus' Name we pray.

AMEN.

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LUME XXXIX MINNEAPOLIS, MINN., JANUARY 4, 1955 NUMBER 1

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1955

Preaching-Teaching-Reaching Evangelism Mission

1954 SUMMARY REPORT

"And the Lord added to their number day by day those who were being saved" (Acts 2:47b).

	Lay Visitors	Calls Assigned	Calls Completed	Persons Contacted	For Pastor's Class	For Membership	Children For Baptism	Children For S. S.	Membership (Souls)	Sun. a.m. Attendance	% Sun. A.M. Attendance	Evening Attendance	Total Attendance
ARROWHEAD 53 congregations	1,647	4,132	3,194	5,205	229	769	286	309	28,992	16,068	55%	29,506	45,5
GREEN BAY 18 congregations	369	766	661	1,669	86	248	55	117	7,922	3,623	46%	13,950	17,5
GOODHUE 19 congregations	543	1,020	957	2,516	34	185	27	100	14,840	6,269	42%	10,668	16,9
VANCOUVER, B. C. 7 congregations	167	642	519	1,347	40	75	60	67	1,835	555	30%	922	1,4
ESTHERVILLE 21 congregations	395	964	842	2,067	71	101	88	162	9,658	5,724	59%	10,142	15,8
PARK RIVER 42 congregations	295	923	880	2,313	35	96	40	66	7,167			16,815	16,8
MINNEAPOLIS 25 congregations	1,542	3,678	3,146	8,051	182	938	183	331	35,472	15,000	42%	9,236	24,2
LA CROSSE AREA 105 congregations	1,841	4,604	3,706	10,521	241	1,226	340	673	49,458	17,063	34%	64,392	81,4
KANSAS 5 congregations	34	126	135	222	3	0	2	14	415			756	7
PEACE RIVER 12 congregations	38	167	132	366	10	8	31	73				991	9
HARVEY-TUR. MT. LAKE 78 congregations	1,151	1,945	1,904	5,271	104	173	67	145	14,626	4,864	33%	9,902	14,7
TWIN VALLEY-CLWT. 61 congregations	896	2,273	2,073	5,607	97	534	68	293	19,468	7,395	38%	21,944	29,3
YANKTON 23 congregations	351	1,072	753	1,965	52	82	71	105	6,354			11,014	11,0
MONTEVIDEO AREA 68 congregations	1,283	4,512	3,625	8,649	181	745	79	238	33,546	16,031	47%	29,627	45,6
MADISON-MT. HOREB 56 congregations	1,615	2,898	2,887	7,352	164	788	182	422	31,329	7,517	24%	22,004	29,5
ST. ANSGAR 32 congregations	727	1,966	1,521	3,404	98	257	70	80	19,443			27,426	27,6
WINDOM-S. F.-LUVERNE 59 congregations	1,312	2,569	2,016	4,663	215	472	153	209	29,288	10,812	37%	28,030	38,8
HAVRE-KALISPELL 26 congregations	462	1,272	988	2,613	121	172	251	256	6,275	2,593	41%	6,755	9,2
CALGARY-MEDICINE HT. 13 congregations	217	401	272	837	14	26	33	45	1,277			1,653	1,9
BISMARCK-WILLISTON 78 congregations	1,091	2,743	2,330	7,041	185	623	230	313	19,482	8,229	42%	23,805	32,0
CHICAGO-ILLINOIS 27 congregations	1,171	3,200	2,500	6,602	129	416	114	249	21,931	9,835	45%	12,786	22,6
LOS ANGELES 24 congregations	1,007	3,087	2,314	5,811	225	557	147	350	14,826			16,552	16,5
22 MISSIONS TOTALS	18,154	36,255	37,355	94,092	2,516	8,491	2,577	4,617	373,604	131,578		368,876	600,0

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Lutheran Herald

'Church Week" in Hannover

Conrad M. Thompson
Director of Evangelism

ecently it was my privilege to attend a meeting of the ommission on Stewardship and Congregational Life of e Lutheran World Federation at Kiel, Germany. In der to make the best use of such a trip, special meetgs with pastors and lay leaders were arranged in ngland, Norway, Germany and Holland in order to udy their evangelism programs and also to share with em our experiences in evangelism. Reports will be rthcoming in future issues of the HERALD on the varis meetings.

Bishop Lilje

Under the very able adership of Bishop anns Lilje of Hannover, ermany, was conducted ne of the most interestg approaches to evanlism I have ever witssed. An all-out effort as made to reach every rson in Hannover with e Gospel of Jesus hrist. Concentrated in hat is called "Church Veek" the evangelism thrust ranged all the way from od music to lectures on labor and management reionships.

Each morning, area Bible studies were conducted in ery part of the city with thousands participating. very classroom in every school was visited daily by hristian lay leaders and pastors presenting the mesge of salvation. Many teachers and students were so pressed that they wanted this approach to become regular procedure. Later one afternoon Bishop Lilje et with 600 of the public school teachers telling them their challenge and responsibility to cooperate with e church in bringing up the young in "the nurture d admonition of the Lord."

Even more impressive to me was a meeting called by shop Lilje of government leaders. Out of 380 invited, 350 came. It was an impressive group—the governor of the State, cabinet ministers and other officials were there. They were reminded by the Bishop of the degradation and destruction which has come upon nations when people and government leaders have neglected God. He challenged them to a new loyalty and devotion to their God and church and pleaded for wholehearted support and cooperation with the church as it seeks to build foundations which cannot be shaken.

Additional meetings were called of sportsmen's clubs, commercial organizations, labor and industry groups, various professional groups and others—pointing out to them the way of salvation in Christ and how God asks for their commitment and devotion to Him and His Church. Cell groups are encouraged in every factory to bring a Christian witness to every laborer. Occasionally labor leaders are called out for a spiritual retreat in what is called an Evangelical Academy, to hear lectures and to conduct studies on Christian opportunity and responsibility. Our church in America has much to learn from these approaches.

Each evening evangelistic services were held in the large city auditoriums. Among the speakers were Bishop Dibelius, Bishop Lilje and others. Seldom have I heard as intensive pleading for full surrender to Jesus Christ. Overflow crowds heard well-trained choirs and large "brass choirs" embellish the worship with traditional music which reached the hearts of the worshippers. At the Youth gathering Saturday night more than 2,500 young people crowded the large Markt Kirke, filling every seat, the chancel, aisles and those who couldn't get in stood in the streets and heard the service through the loud-speaker system. Three excellent speakers pleaded with the youth to reconsecrate their lives to Christ. Seldom have I witnessed such an atmosphere of reverence and receptivity amongst youth. I am sure that many lives have never been the same as a result of that service.

Though there are phases of church life in Germany which are anything but good—such as church attend-

(Continued on page 8)

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Have We a "Blind Spot"?

A. Reuben Gornitzka
Pastor of Our Savior's Lutheran Church
in Milwaukee, Wisconsin

Pastor Gornitzka

Automobile designers quite recently found the answer to what they had called the driver's "blind spot." That so-called "blind spot" was at the juncture of the roof and door posts at the right and left ends of the windshield. New design calls for "wrap-around" windshields, materially reducing the area where drivers were unable to see other cars approaching from an angle.

For too long we in the church have also had what might be called a "blind spot" in our worship schedule. Sometimes we have recognized it, but, if so, have felt that there wasn't much hope of doing anything about it. I'm speaking of Sunday evening services which some of our congregations have had, but which for the most part were given up years ago or never existed.

I would like to suggest that we ought to do some church-wide re-thinking about that Sunday evening hour which for the most part has been simply surrendered to television, radio and a host of other things. I suggest this because there ought to be numerous situations at least where a Sunday evening service is both workable and a real answer to many people's needs.

Those who have spent any period of time in southern states find themselves amazed at the successes achieved on Sunday evenings. I've marvelled at it. Only recently I visited such churches on several successive Sunday evenings. Great crowds were in attendance in several instances. Scanning the church page ads in several cities, I found the Lutheran churches of all synods to be noticeably missing in what they had to offer the public on Sunday evening. I say this, well aware of the fact that our Lutheran churches are more limited in number in the south.

Can it work for us? I believe it can, though not in every situation, for there can be some very limiting factors. But it ought to work in many places.

I believe it can work because it has worked in our congregation and a few others I know about. I had waited several years to begin, waited because our location and circumstances had been such as made me fear that we could not be successful. Perhaps we would have had some success. Last April we began in our new location and with more favorable circumstances. One of the greatest thrills of my ministry has resulted. My associate, our staff, the council, our members and the new worshippers are exceedingly pleased as we and for some very good reasons.

EVANGELISM POTENTIAL

Our attendance has been far better than we b dreamed for the first year. We would have settled for or 100 the first year. It has run from a minimum 225 to more than 900. Some of our best Sundays we summer Sundays. Our plan calls for 52 Sundays a ye

We've also found a whole new field to minister Not only are we giving opportunity for members w would like to attend twice on a Sunday, and memb who work Sunday mornings and on late night shif but we have found more than 70% of our evening tenders to be non-members. Some of these are memb of other churches who cannot attend their own mo ing services. Some are folks who just have a particu liking for this form of service. A considerable numb are nurses from hospital training schools, on duty the morning, but free in the evening. Some are memb of no church at all. Others are out-of-city or out-of-st visitors looking for something better than the boredo of a hotel room in a strange city.

THE SETTING

My personal feeling is that this evening service m not be a repetition of the Sunday morning liturgi service. There may be such a place, but I don't kn of anywhere that it has worked. Rather such a serv has the greatest opportunity for success and effectiven if in its informality and warmth it can minister to craving within the souls of many (some of whom h been going down the street to sect groups and the l unnecessarily) for worship expression in a bit differ tone than that of the regular service.

These are some of the elements I believe to be i portant: A beautiful setting in organ music, belo hymn melodies with tower chimes before the serv where possible. Scripture reading, perhaps with inform comments to help the worshipper. A twilight hy sing with the most singable and meaningful hym old favorites, some not used as well in the morn

RNS Photo

". . . A service can minister to the craving within the souls of many. . . ."

rship. A theme chorus, such as "Spirit of the Living
d" or "If I Have Wounded Any Soul Today" can
ve real meaning that will carry into the week.

A prayer period, when the pastor may sometimes lead
that prayer, or on occasion just suggest a number of
ngs his fellow-worshippers might silently and indi-
ually pray for. Here is a wonderful opportunity to
de those present to pray for specific people—the crit-
lly ill, those who have lost loved ones, mentioning
m by name. All ought constantly to be reminded to
y individually and silently for certain souls for whom
y have special concern.

This service also gives a wonderful opportunity for
ied musical contributions, youth choirs, sextettes,
artettes, trios, and solos. Using these people may mean
nething very helpful to them even as they serve. The
ne is true for ushers and others.

But don't minimize the message. This is the only
vice on Sunday for some. Few Sunday evening serv-
s are or will be successful without good preaching,
best we pastors are individually capable of. The Lord
accomplish some remarkable things anytime, but
almost indefinable reasons, not least in the evening
rship hours, as many have noted during Lent.

ONSECRATION SERVICE

hat of the conclusion? Altar calls? No, I think not,
something! Jesus Christ preached, expecting results.
e ought to allow room for some kind of expression,
ne kind of indication before God. You might try this
discovered it in Atlanta, Georgia—and wonderfully
effective. Just a closing invitation for the worshipper, whether in the pew or coming to kneel at the communion rail, to spend a few moments in prayer. The dedication and surrender of a heart if some lost soul has found God. The rededication of a heart, of time, talent, personality and means to the Lord, if some child of God has found a renewing experience, or just a silent prayer-dedication of the coming week to the Lord. Meanwhile, perhaps a song softly sung, or meaningful hymns played —an act of re-dedication, as short or as long as any worshipper may desire, free to leave at will.

Advertise your service. Spend some money to make this ministry known. Use some God-given imagination to make this service interesting and helpful. Remember that you will touch both saints and sinners, saints to the enriching of their lives, lost sinners to the first surrender of their hearts.

If your setting makes an evening service a possibility—try it, not necessarily pushing loyal morning worshippers to attend, but those who can't attend then, those who may like that service best, and all the unchurched who are always afield.

RNS Photo

"But it is good for me to draw near to God" (Ps. 73:28).

The P-T-R Evangelism Mission

Roland L. Schwe
Pastor at Manitowoc, Wisc

How important is the Preaching-Teaching-Reaching Mission in the life of the local congregation and in the spiritual development of the whole synodical body? This is certainly a fair question to ask ourselves now that this type of evangelism program has been active and influential in the spiritual ministry of our churches for several years. As a pastor who has experienced the fruits of P-T-R in his own congregation and as one who has had the privilege of serving both as a lecturer and as a guest pastor with the mission in other circuits, I consider it a privilege to state my witness of the emphasis and support which this program should receive from our church leaders.

Pastor Schwandt

In his book, *A Faith to Proclaim,* Dr. James S. Stewart summarizes the challenge for the Christian people of our generation in these words: "Today as never before there is being laid upon the heart and conscience of the Church the burden of Evangelism. Other generations have had their own specific tasks: confessional restatement, theological reorientation, ecclesiastical reconstruction. Today the demand is more radical and basic. It is spiritual resurrection: it is, under God, the creating of life. To confront a bewildered and dishevelled age with the fact of Christ, to thrust upon its confusion the creative word of the Cross and smite its disenchantment with the glory of the Resurrection—this is the urgent, overruling task for Christian people. There is, therefore, no place today for a Church that is not aflame with the Holy Spirit who is the Lord and Giver of life, nor any value in a theology which is not passionately missionary."

It would seem difficult to imagine any sound disagreement with the words of this challenge. On the other hand, we should be ready to confess our failure to measure up to this challenge. Under such motivation, we can look to the P-T-R as a unified, Bible-centered mission of guidance and help for the individual congregation. Our experience with the P-T-R program is that it meets a challenge of true evangelism while avoiding the evils of emotional revivalism.

In establishing the importance of our P-T-R mission, we should appreciate its simple, straight-forward method and its sound theological foundation. I mention this because I have had rather intimate contact with other types of evangelism. There are other grams which seem to function by enticing people the organization of the church through various t niques of clever promotion with the hope of confr ing them with the Living Savior after they are in group for a time. Dr. T. A. Kantonen, in his b *The Theology of Evangelism,* states that true e gelism does not live in the area of tricks which m

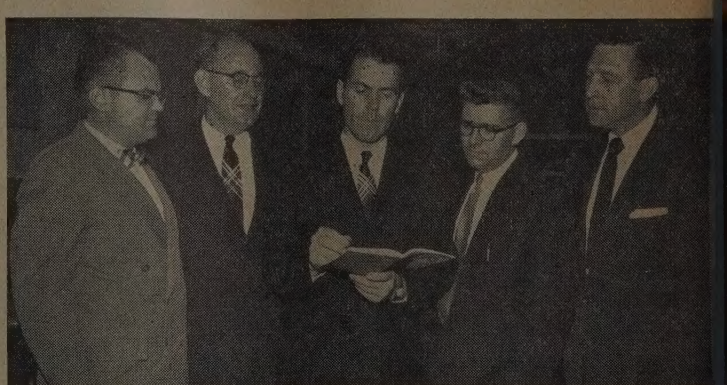
get people into an organization, but it is fruitful when individuals are first confronted with the Li Christ and then are drawn into the fellowship of church out of love for Him.

Personally, I am thankful for and enthusiastic a the P-T-R program because of what it has meant to congregation, what it has meant to me personally, what it can do in the future to strengthen the spiri foundations and to extend the evangelism outreach our whole synodical program.

In the local congregation, I have found that the P- Mission can be the specific experience which motiv us to put into action the basic things which we about so often among our church boards and in our toral conferences.

THE CHALLENGE

The local church is challenged to take a look at opportunities for witness in the local community. I surprising how unaware we become of the opportu to win souls for Christ right in the community wh we live day by day. A religious survey of the comm



Members of the steering committee for the Montevideo P-T-R were (left to right), pas Palmer B. Wold, A. M. Hegre, Conrad M. Thompson, Otto Dale, and Grant Sorenso

The commissioning of the lay visitors by the local pastor.

is an absolute requirement for the proper vision and
itivation for the P-T-R Mission and a good follow-up
gram. In our case, we were surprised to find that
re were between 5,000 and 6,000 people in our com-
nity of 30,000 people who do not belong to any
rch and thus are undoubtedly without a living faith
Christ. There is not an area in our nation where
do not find many unchurched people if we take the
e to make a detailed survey of every home in the
a. It is this survey which opens many doors of specific
portunity for witnessing so that we can then easily
wer the question, "What shall I do?"

TION

e local church is also challenged into a specific pro-
m of action. Many people talk about the unchurched,
never get around to any definite program of per-
al action. The P-T-R confronts individual church
mbers with the matter of a definite commitment to
in a program of training and visitation on a stated
. This breaks the bondage of the "put-it-off" ten-
cy of human nature. With this disciplined beginning
the P-T-R Mission, many visitors are ready to con-
tinue by making a permanent commitment to do evangelism visitation on a regular basis. These members are then doing what they have thought about and talked about many times, but needed the inspiration, the challenge, the help and the discipline of the P-T-R Mission to put into action.

PREPARATION

The local church is also challenged in the area of preparation. It is my conviction that one of the weaknesses in the P-T-R program up to this point has been the lack of education, understanding and preparation on the part of those who are members of the congregation. I feel that the success and the spiritual blessings realized through the mission in our church centered in the preparation and participation of our regular members. These missions are so important that nothing less than an "Every Member Visitation" can relate its challenge to every member. Most important in this preparation is the prayer life of the church members. People tend to relate themselves actively to the things for which they pray with sincerity. Announcements and printed promotion will never take the place of personal witness and prayer. Our expectation must be high and the present membership must participate with joyful enthusiasm. We cannot expect passive and unchurched people to be impressed with the Message of Christ if the regular members do not attend the services and show lack of interest or concern for the mission. Because our church was filled with regular members each service, the individuals invited by our visitors were moved by the spirit and power of the fellowship.

THE FRUITS

The local church is blessed through the fruits of a P-T-R Mission. The visitors realize that there is power in our

ured above are the assembled pastors from the Montevideo area that met to plan and organize their Preaching-Teaching-Reaching
ions.

witness as we go out with the message of Christ in the power of the Holy Spirit. It brings joys and satisfactions to the visitors which they have not known before in their Christian life. They have been God's spokesmen in winning souls for Christ. Immediately following our P-T-R Mission, we had an adult membership class of 47, 18 children and adults were baptized, and nearly 30 students were added to our Christian Education program. About six weeks later, a group of over 70 members was received into membership in our church. This resulted from the prayer, the preparation, the work, and the witness of our lay people. They rejoice in the fruit of these labors for the Lord and thus a whole new area of spiritual opportunity is opened up for them through the P-T-R Mission.

FOLLOW-UP

The local church measures the future with a new vision. After a good P-T-R Mission, the future outlook of leaders and members tends to change from talk about the problems of tomorrow to planning for meeting the great opportunities of tomorrow through a continuing program of good evangelism. This program puts the great Scriptural Truth of the "Priesthood of all Believers" into action as the local church is motivated to open the door of responsibility and witness to its lay people. I feel that one of the greatest blessings of this near emphasis in the life of our congregations through P-T-R is the new spirit that is generated for future planning. There is a new understanding of the meaning and purpose of the church. There is a new enthusiasm and a sincere optimism about the accepting of greater responsibility in both the local program and the witness of the whole church throughout the world.

As a pastor, it is important to report the personal benefits realized through the P-T-R experience. The morning sessions for pastoral review, discussion and enlightenment are most stimulating. It gives us as pastors a chance to review our ministry, to share our experience, to strengthen our fellowship, and to unify our understanding and emphasis for the future.

Furthermore, the benefits to the pastor in the congregation are also important. The pastor feels the strengthening joy which comes when more and more lay members share both in the concern and the work of the real mission of the church. This expands the ministry of the church and brings some relief to the pastoral office. The pastor also is blessed with the new spirit which grips the lay members as they share in a good mission. The pastor is lifted rather than weighed with the daily responsibilities of his ministry. I feel that pastors are shutting the doors to great joys and satisfactions for themselves when they do not give wholehearted leadership to the P-T-R program.

Personally, I am convinced that the P-T-R prograr so important to the life of the whole synod tha should continue to receive primary attention and wh hearted support from all church leaders. The fruits this program are related to every department of church. As the local congregation is strengthened true evangelism and sound growth, the whole chu benefits. It does little good for leaders to talk ab challenges, budgets, projects and greater goals un there is a corresponding spiritual growth and sou numerical expansion in the local church. That is v every department of the church and every leader the church should see the P-T-R in relationship to whole program. I know that the willing acceptance greater budget responsibilities in our congregation related to the fruits of growth in the program of t evangelism. Understanding and stewardship are fruits of true evangelism as men must first give the selves to the Lord before they will dedicate themsel to responsibility. In view of this basic importance feel that this program should receive great support allow for sound growth and expansion.

In conclusion, I can state without exaggeration t my ministry in the local congregation has received new spirit, a new power and a new vision through spiritual challenge of the P-T-R Mission and its fr ful follow-up program. Through this program, our lc congregation has reached heights of achievement various areas of church life which would have b labelled as unattainable visions a few years ago. We j with many others in thanking God for this great p gram of evangelism, for the wonderful consecrated le ers who have accepted the call to serve through it, a for the future vision of spiritual growth that we continue to anticipate through it.

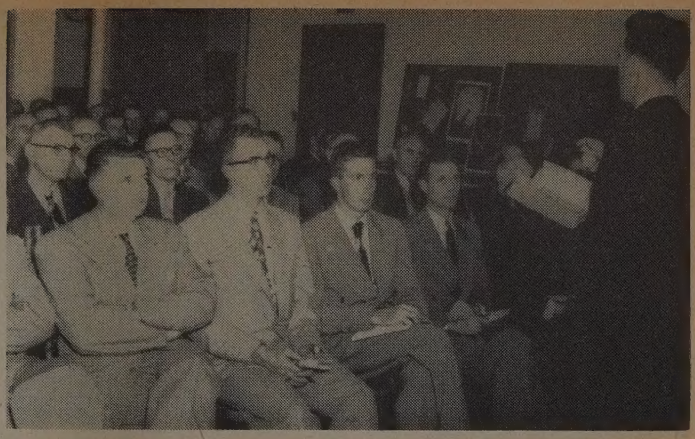
"Church Week" in Hannover

(Continued from page 3)

ance, parish evangelism and stewardship, yet seri effort is being made to confront the multitudes with Gospel. The "mass attack" idea is not being left o to Billy Graham and the Reformed churches. Bish Lilje has proven that the Lutherans can use this proach with great blessing. It was admitted over a over however, by the leaders of "Church Week" t this approach was not the total answer. There is the c gregation-centered evangelism program which will a serve God in a mighty way. Both approaches are nec sary if Christ is to be lifted up to draw *all* people u Himself. One is reminded of Paul who says, "I h become all things to all men, *that I might by all me save some.* I do it all for the sake of the Gospel, tha may share in its blessings."

omething
Happening

William E. Berg
Director of Evangelism
Augustana Evangelical Lutheran Church



Pastor Conrad Thompson, right, Director of Evangelism for the ELC, instructs laymen of the Seattle, Wash., P-T-R in the Puget Sound area, where more than 2,000 lay visitors went out to contact the indifferent, the unchurched, and the unsaved.

happened in Duluth, Minnesota. Fifty-three congre-ions with a total membership of 28,992, united in rist and motivated by His command and His com-sion, moved forward together to claim souls for rist and His Church. An army of 1,647 lay visitors t forth to confront 5,205 individuals with the claims esus Christ. There was great rejoicing as 1,593 defi-commitments to Christ and His Church were regis-d.

omething happened in Boston. Here in the eastern nghold of Roman Catholicism and in an area per-ited with powerful religious forces that advocate doctrine of cheap grace and repudiate the Christ of vary, a comparative handful of Lutheran Churches ed to give a strong and vital Christian witness. enty-seven Lutheran Churches (out of a possible 32)

ng for the Milwaukee Evangelism Conference are, back row, o right: Pastors U. Gamb, ALC; R. Bertilson, UELC; L. T. ULCA; Orland Borg, Augustana, and R. Gornitzka, ELC; row, left to right: Conrad M. Thompson, ELC Director of elism; W. E. Berg, Augustana Director of Evangelism; and Jacobson, ULCA Director of Evangelism.

worked together in this mission: 1,865 lay visitors spoke to 8,335 individuals on behalf of their Saviour and their church. Eighteen thousand persons attended the services during the week.

The report of what happened in the Seattle-Tacoma area is challenging, indeed. Here are some statements from one of the leaders of this mission:

"If a new Lutheran congregation were organized in the Seattle-Tacoma area and within the *first week:*

1,044 adult members joined the church through adult instruction, transfer or reaffirmation of faith.

291 children were baptized.

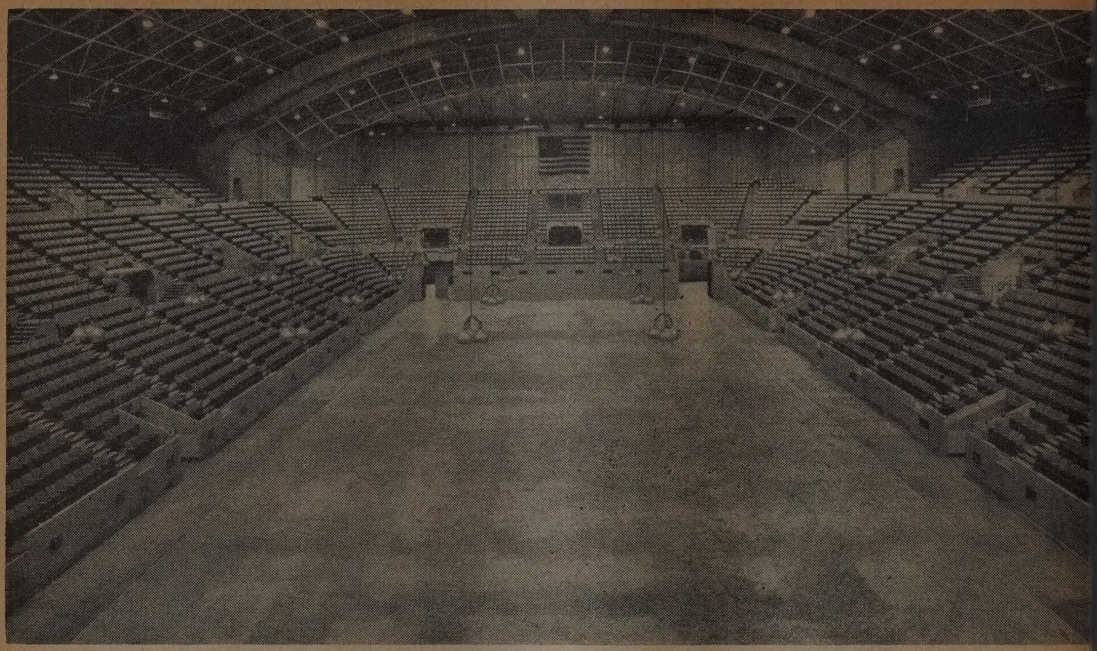
519 children enrolled in Sunday school—

Home Mission leaders would say: 'It is unbelievable!' But, it happened.

"If 44,054 people attended Lutheran evangelistic services in this area during that same week, and new attendance records were set at Reformation Rallies, Church leaders would say: 'It was a miracle!' And it was.

"These more than 1,800 people did not all join the same congregation or enroll in the same Sunday school, but the miracle is no less because they joined the 84 Lutheran congregations that participated in the first Puget Sound Preaching-Teaching-Reaching Evangelism Mission during the week of October 18-25, 1953.

"Lutheran Church life in the Puget Sound area—the last great frontier of American Lutheranism—will never be the same after this united witness of 84 congregations which held simultaneous evangelism conferences, a school for lay leaders, a week-long evangelism school for pastors, and joined to set new attendance records at two Reformation Rallies. More than 2,000 lay visitors went out to contact the indifferent, the unchurched, and the unsaved. Lives have been changed, and the whole communities affected as a result."



The Milwaukee Arena, where representatives from four million Lutherans and 10,500 congregations will meet for the triennial Luth Evangelism Conference, January 27-30, 1955.

In the Detroit area over seventy Lutheran Churches united in one of the finest and most fruitful Preaching-Teaching-Reaching Missions yet to be held. Looking ahead we find that the Lutheran Evangelism Council is planning to sponsor seven P-T-R Missions in 1955. Beginning with the Milwaukee P-T-R Mission in January in which 105 Lutheran churches are participating, the series includes missions in the Bay area of California as well as the Los Angeles, Fresno and San Diego areas; Denver, Duluth and Arizona.

Someone has said, "This is a great day for evangelism." Indeed, it is! Any day or age is great for evangelism because evangelism is the basic business of the Church and her first and foremost task. What kind of a day and what kind of a setting do we have today as we seek to evangelize?

Men of all nations are fainting for fear and for expectation of things to come. People everywhere are desperately hungry for something that can surely satisfy the deep needs and inarticulate longings of the troubled soul.

There is a terrible sense of disillusionment as modern man, in prideful presumption and in a spirit of satanic self-sufficiency, has experimented with human philosophies and panaceas which can never work, or help, or save. Some of these are militarism, institutionalism, humanism, nominalism (within the Church) with its demoralizing doctrine of "cheap grace," and nihilism, which is a cowardly retreat into the philosophy of despair. "Peace of Mind" and "Peace of Soul" are h sellers today, as men frantically seek for light and

What a day for Christ-centered, Spirit-filled evangeli What a time for evangelical Christians to unite for purpose of evangelizing! What a day for our Luth Church with its glorious heritage and with our mes of the Book, the blood and the blessed rebirth in C our Saviour.

Surely, this is a great day for evangelism if, with C given passion and power, we share with all pe everywhere the Christ of the Cross as the world's Hope and its only Saviour. It is a great day for e gelism if the Church will mobilize to evangelize, will send forth armies of witnesses to tell what C and His Church mean to them. It is a great day evangelism if we unite in Christ to win the nearl million unchurched Americans for Christ and Church. With 1,500 million people in the world ou of Christ and His Church, we must sense the nee *uniting our forces to bring them in.* Truly, this great day for evangelism as our Lutheran Church s its responsibility to advance for Christ and for pe *and to do it together.*

Let us give praise to God that we are working gether. We deeply believe that the Lutheran Eva ism Council is a work of Almighty God and a pa His divine plan to bring about a great and united vance for Christ and for people in the Lutheran Ch

(Continued on pa

What People Are Saying

OF THE PREACHING-TEACHING-REACHING MISSIONS

. Gilbert Clemenson, chairman of Our Savior's Lutheran Church angelism committee in Long Beach, Calif., together with Conrad Thompson, ELC Director of Evangelism.

guest pastor writes: "Best thing that has happened to ir Church and lay people." A pastor writes of P-T-R sults: "You probably knew that our congregation has nefited more than any other in the area of our P-T-R st spring. We have confirmed 15 adults, received eight ansfers and our Sunday school has increased from 140 170 . . . also we have had six baptisms, plus a tre-endous stimulation in lay visitation and concern for ends and neighbors. We are grateful to God and give glory and service to Him. 'Bless the Lord, O my soul; d all that is within me, bless His Holy Name!' "

A pastor writes: "The progress of the P-T-R move-ent has been very heartening to us all. You are indeed ding us in a new venture of faith which is proving elf in every area where missions are being held."

A lay person writes: "I am writ-g to tell you how much inspiration d enjoyment I received from our est pastor's worship services at our le rural church during the P-T-R ission. He was wonderful and we hoping it will be possible to have n again. His recent messages will long remembered among all of who heard him nightly Sunday rough Thursday."

A guest pastor writes: "This is a rious venture and I have been atly inspired by the results of this cial work in some areas with ich I am acquainted."

A congregation reports P-T-R results: "The immediate result of the mission here was the baptism of three adults, a young father, and a husband and wife both over 65 years old. This merely is an example of many other evidences that the Lord does use these missions very definitely to His glory."

A host pastor writes of P-T-R results: "Just confirmed a class of 22 adults; seven not baptized, one a former Catholic, mostly as a result of the P-T-R. Besides this, I have at least 15 more prospects which will have to wait until after Christmas before the next class begins. We now have 23 couples lined up for visitations throughout the year. They give two nights a month for calling on the unchurched and delinquents. We send them the name two days before they are to call and they then return the card with the information concerning the call.

Circuit director, writes: "Some of the values of the P-T-R cannot be reported by statistics. There are evidences of spiritual awakening and interest in nearly every congregation. The lay visitation program started a revolution, which will continue to bring blessing to the congregations. Many for the first time, experienced the thrill of witnessing for Christ. The local pastor received a new vision and incentive to reach out for the indifferent and the un-churched. The visiting pastor experienced the joy of being an evangelist and of hearing the thrilling reports of the lay visitors. In working together in the program and through the influence of the morning sessions for pastors, there has come to be a real spirit of unity among our pastors. Back of it all, the Cross has been lifted up and the Great Commission has become a living reality."

Pastor Marcus Lewis of Beloit, Wisconsin, who was flown to the North Dakota P-T-R Missions in a Cessna by laymen Steiner Haugen and Norman Fossum.

The Second Year

The second year of a biennium, in The Evangelical Lutheran Church, is a time of special examination in our willingness to give our money and in our stewardship attitudes in general. We adopt a Budget for a two-year period when our General Convention meets, with the result that we have two-year apportionments of that Budget to our congregations. The strong inclination is for congregations to stay at the same level in their giving for two years. The Budget apportionment so easily becomes an anchor for the ship of the Church. It is intended to be a road sign pointing the way to keep earnestly at our mission. Since the Lutheran World Action apportionments are traditionally established on the basis of Budget apportionments the same inclination exists there.

This general state of mind is increasingly recognized by our congregations as outmoded. They have faced the fact that we "give through Budgets, not to Budgets." They have gone ahead on the idea that they ought to give as much as they possibly can, for the task is tremendous and the hour is late. They have agreed that they should set their sights high, much higher than other men might set for them.

As the November 30 reports on 1954 income have gone out to the congregations from the Department of Stewardship it has been possible to make a quick survey of that income as compared with the same date in 1953. There are 72 of the 114 circuits in the ELC where the totals for 1954 are ahead of 1953 in Budget income. There are 70 of these circuits where the totals for Lutheran World Action are ahead of 1953. There are 48 of these (an honor roll indeed) who are ahead in 1954 totals for both the Budget and Lutheran World Action!

It has not been possible to make a similar study of congregations, but on October 30 the pattern for congregations was very nearly the same as for the circuits. In other words, there are congregations in practically all the circuits of the Church that are ahead of last year's achievements. They have ignored a 1953 apportionment as outmoded for 1954! God's program must be carried out with new vigor this year! The November 30 reports which have gone out to all pastors serving parishes draw a clear picture between the 1953 and 1954 reports so each congregation can examine its own record. See your pastor and church board for your personal information about this.

There is the other side of this situation, of course. There is room for legitimate concern about the congregations in the 42 circuits that have smaller totals for the Budget this year than they did in 1953 on November 30, and room for the same concern for congregations in the circuits where totals are smaller for Lutheran World A tion than a year ago. There are actually 66 circuits wh the totals show smaller for both the Budget and L theran World Action. Some of these situations will n to be discounted because the methods of gathering funds are not the same each year and some boards m their decisions at varying times, and some treasur have delayed making the remittances this year wh they got at it earlier in 1953 (or perhaps there w another treasurer). Yet, much of this cannot be c counted in this manner.

As we move through this month of January to t close of the 1954 fiscal year, we look for an increasi number of congregations which will refuse to stay the 1953 plateau in their giving for Christ's great cau In a world where the need for the Christian message so profound and demanding, we believe there will impatience with any policy or personal opinion wh consents to do only what has been done before, and give only what has been given before. There is no dou that the roll call of our congregations at the end of t month will find many who have moved with vision a determination and generosity. We desire, deeply, th only an absolute minority will permit themselves to excluded from that company!

RAYMOND M. OLSON
Director of Stewardship

Something Is Happening

(Continued from page 10)

Representatives of four million Lutherans and 10,5 congregations will gather in Milwaukee, January 27- 1955, for the triennial Lutheran Evangelism Conferen Five thousand pastors and lay delegates are expected register. The theme and keynote of the conference "Witness for Christ," based on Acts 1:8. We hope a pray that hundreds of boards and congregations w send their pastor and at least one lay delegate to M waukee.

It happened long ago. Read the story of the Acts the Holy Spirit in the Book of Acts. Read Acts 2:46- read also Acts 4:29-31. It can happen again. God off His Spirit and His power to committed souls who in dead earnest about having Christ and sharing Hi

It may well be that we stand on the threshold n only of a great day, but of our finest hour. Such a d and such an hour call for great faith, deep peniten great vision, deep devotion and an irrevocable comm ment of all that we have and are to Jesus Christ o Lord.

Witness For Christ

Lutheran Evangelism Conference

Milwaukee, Wisconsin January 27-30, 1955

Sponsored by the

LUTHERAN EVANGELISM COUNCIL

LUTHERAN EVA

FOUR MILLION LUTHERAN

Teaching

Them to Observe

To observe all that Christ has commanded. We glory not in what we do, but in what God has done and offers to do. Lutherans believe deeply in the efficacy and centrality of the Means of Grace through which Jesus Christ bestows His redeeming love upon His people, and through which He gives Himself to all believers. Thus evangelism must be predicated on the sovereignty of Almighty God, and upon the reconciling love of Jesus Christ. And so

Together We Kneel

with penitent and believing hearts to receive the assurance of forgiveness and the power of His presence, without which we cannot witness for His glory and for the salvation of souls. Together we rise to go forth to proclaim His death until He comes.

Preaching

the Word of Truth

Someone has said, "Evangelism evolves from belief in God. Belief in God involves us in evangelism." In Lutheran evangelism we are seeking to lead people deeper into God's Word in order that they may go farther as God's witnesses. St. Paul says, "Preach the Word; be urgent in season and out of season." Preaching is more than pedagogy; it is passion. And we are called to preach for decision, expecting things to happen as they did of old. Acts 4:29-31

Together We Worship

Thirteen thousand people will gather each evening for the mass evangelism meetings in the Milwaukee Arena during the Lutheran Evangelism Conference, January 27-30, 1955. Pray that the faith of believers may be deepened and quickened, and that souls may be won and kept for Christ and His Church.

"Let us witness f

ELISM COUNCIL

TOGETHER IN EVANGELISM

Reaching

People Everywhere

Our Saviour said, "Go ye and make disciples of all nations." Go YE! This means every child of God and every true believer. Lutherans strongly hold to the doctrine of the universal priesthood of all believers. We must minister not to a constituency but to a community, to people for whom Christ died. We must do this with a sense of urgency — as if it were a matter of life and death. It is! For in none other is there salvation. Acts 4:12.

Together We Witness

We go forth with Good News to share Christ and to tell what our Saviour and our Church mean to us. It's the greatest work in the world. May we pray, "Lord, lay some soul upon my heart, and love that soul through me; and may I humbly do my part to win that soul for Thee."

Mobilizing

to Evangelize

In Luke 10 Jesus sent forth the seventy, two by two, but first He gave specific instructions in a training session. Today in the Lutheran Church tens of thousands of lay visitors are attending briefing sessions. We study together the "why" and "how" of witnessing. We concentrate not only on who we go TO but Who we go FOR and Who we go WITH. Thus we sit still for a season, get our marching orders and

Together We Advance

for Christ and for people. This picture is symbolical of the emphasis to minister to the community as these men counsel together on how to witness where they are and on how they might demonstrate to all people everywhere that the way of Christ is the only way that works.

Christ...together"

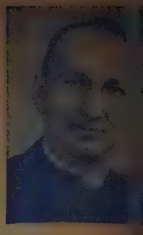
REV. HENRY E. HOESMAN (A.L.C.)
Chairman, Lutheran Evangelism Council
General Chairman

REV. WILLIAM E. BERG (AUG.)
Vice-Chairman of Council
Chairman, Program Committee

REV. CONRAD M. THOMPSON (E.L.C.)
Secretary-Treasurer of Council
General Chairman, Milwaukee PTR Mission

REV. LLOYD E. JACOBSON (U.L.C.A.)
Co-Chairman, Chairman of Finance

REV. L. T. RIKEY (U.L.C.A.)
General Chairman of Local Committee



REV. DONALD T. HANSEN (U.
Chairman, Prayer Commi

DR. C. FRANKLIN KOCH (U.L.C.A.)
Chairman, Music Committee

REV. CLIFTON M. WEIHE (U.L.C.A.)
Chairman, Publicity Committee

REV. GLEN MIDTHUN (E.L.C.)
Local Chairman, PTR Conference

REV. JOHN T. QUANBECK (L.F.C.)
Co-Chairman, Exhibits

REV. ERLAND BORG (AUG.)
Chairman, Finance Committee

REV. HOOVER T. GRIMSBY (
Chairman, Radio and T

MR. C. R. OLSON (AUG.)
Chairman, Registration Committee

REV. A. E. SYVERUD (E.L.C.)
Chairman, Housing Committee

MR. ROY KIMPEL (U.L.C.A.)
Co-Chairman, Exhibits

REV. R. O. BERTHELSEN (U.E.L.C.)
Chairman, Ushers Committee

REV. E. HELMUTH STOLZ (A.L.C.)
Chairman, Seating and Arrangements

REV. E. S. MOERKE (U.L.C.A.)
Chairman, Meals Committee

REV. U. GAMA
Chairman, Amplifier

"WITNESS FOR CHRIST"

Acts 1:8

LUTHERAN EVANGELISM CONFERENCE

CONFERENCE PROGRAM

Note: The Sacrament of the Lord's Supper will be observed each morning at 7:30 a. m.

Time	THURSDAY	FRIDAY	SATURDAY	SUNDAY
9:00 to 9:30	Keynote Address Dr. Fredrik A. Schiotz	Twenty Prayer Groups with Appointed Leaders		Services in Churches of the Greater Milwaukee Area with Guest Preachers Occupying the Pulpits
9:30 to 10:15	BIBLE HOUR—"WHEN THE HOLY SPIRIT COMES"			
	"He Convicts of Sin" Rev. Gerhard E. Frost	"He Convicts of Righteousness" Rev. Maynard A. Force	"He Convicts of Judgment" Rev. A. J. Engelbrecht	
10:30 to 11:15	CHURCH HOUR—"CHRIST EMPOWERS HIS CHURCH"			
	"Power of the Word" Dr. J. Stensvaag	"Power Through the Sacraments" Dr. Carl Satre	"Power in the Fellowship" Rev. William Larsen	
11:15 to 12:15	PRACTICAL HOUR—"WITNESS FOR CHRIST"			
	Through Area Evangelism Missions (P.T.R.)	Through A Parish Program of Evangelism Through the Year	Through the Organizations	
	Conducted by Department of Evangelism Staff Members			
1:30 to 1:45	DEVOTIONAL SERVICE			
1:45 to 2:30	Ecumenical	FEATURE HOUR Music	Audio-Visual	3:30 p. m. Mass Evangelism Rally Dr. S. E. Engstrom
2:30 to 4:00	"WITNESS WHERE YOU ARE" HOUR Lay Leaders in Charge of Discussion, Assisted by Pastors			
5:30 to 7:30	FELLOWSHIP SUPPERS Demonstration Period on the "How" of Witnessing Conducted by the Departments of Evangelism, Assisted by Parish Pastors and Lay Leaders			
8:00 to 9:15	EVANGELISTIC SERVICES—"WITNESS FOR CHRIST"			
	Dr. Charles B. Foelsch	Rev. Nelson W. Trout	Dr. Wilton E. Bergstrand	Dr. Oscar C. Hanson

Let Us Pray For Power From On High

Pastor Larson

The Shepherding Plan

Elmer Larson
Pastor at Ada, Minnesota

ow it works in one congregation:

The telephone rang at the pastor's office.

"Hello . . . yes!"

"I know you are terribly busy, Reverend, but I just ve to tell you some of the results from my visit this orning in my zone. I think I have at least five for the ult class. The Murphys would like to become mem- rs of the church. They have no church, you know, nd do you know that the Kenneth Iversons have oved out West? Here is their address . . . Mrs. John cDougal is living in their apartment now. I learned at she goes to the M.E. Church."

That is part of an actual conversation (names fic- ious) with one of the zone shepherds a day after one the meetings in the church with the shepherds of the epherding Plan. The telephone receiver was hardly ck on the hook when another zone shepherd called relate her enthusiasm after she with her husband had ade a belated call in the community.

RECTED BY THE BOARD OF DEACONS

r many years the Board of Deacons had very little do in the congregation. They would meet once a ar to decide on a series of evangelistic services with ne outside speaker. At this meeting they would also en to names the pastor would present for member- p in the congregation. Most of the time the older acons had never heard of the names mentioned. The eting had to close early because they were not used staying up late at night.

Now the Board of Deacons is the most active elected oup in the church. It was some years ago that the epherding Plan was introduced into the congregation. e men who had served for a long time on the Board d were in their sunset years were elected to be "Hon- ary" deacons for life. Young men were added for the ive work. The program of evangelism is the respon- ility of these men.

The Shepherding Plan is one of the arms of the evan- ism program. This Plan must be more than just an ganizational set-up. It must function for the advance- nt of the Kingdom in the local community. That is job the men on the present Board have set them- ves to do. They are as enthusiastic about the Shep- herding Plan as are the zone shepherds, even though their meetings last way into the night.

HOW IT STARTED

To begin with the system used in our church was not called the Shepherding Plan, nor were the leaders known as Shepherds. A need was recognized. Someone should be responsible for the movement of people into the community. The pastor could not keep in touch with all of them. The Board of Deacons then divided the parish into four areas, with one zone for each dea- con. Each deacon, known now as Area Shepherd, was made responsible for one of the areas.

Each area was divided into zones. The number of church members and natural divisions determined the geography of the zone. The result was a total of 26 zones. Four of the zones are rural. The Board then picked overseers for each zone. At first they were known as "captains." Most of these were husband and wife pairs. At one of the meetings with these "captains," one of them told of reading an article in *Reader's Digest* of a church in the South which, she said, had a plan

Lay visitors make a call at a home in the parish.

The lay visitors extend a warm welcome to the new neighbors into the community, irrespective of what church they may belong to, and they learn what their church preference is, and invite them to visit the church.

of visitation much like First Lutheran, and there they call the "overseers," Shepherds. The rest of the group thought it a very good idea. To clinch it, the Evangelism Department of the ELC came out with the name, The Shepherding Plan. For some time now the deacons have been known as "Area Shepherds" and the captains as "Zone Shepherds."

When the plan was started and when new shepherds are appointed, they are called in to a meeting for instruction on how the plan works. To be sure all the shepherds get every detail of the organizational set-up, a mimeographed sheet is given them which has been worked out by the Board.

ZONE SHEPHERD RESPONSIBILITY

A pastor in his Sunday morning sermon was emphasizing how important it was for a Christian and member of the Church to do something in the congregation. After the service one of the inactive members shaking hands with the pastor at the door, said to him, "Thank you, Reverend, for that sermon. It is just what I need. Can you suggest what I can do in the church?" The pastor, a little flustered, hesitatingly replied: "Well, you will have to give me time to think about that. You see, we already have sixty ushers in the church."

The Shepherding Plan affords a great opportunity to do some constructive work in the church. Zone shepherds are used in the preparation of Spiritual Life Emphasis weeks.

(1) Keep a perpetual survey (church census) of your Zone. Make a copy of your map for the Area Shepherd or deacon and one for the Church office. Any changes in the map should be reported to the deacon supervisor and the church office at once.

(2) Visits or calls on new people moving into the community (your zone) should be made as soon as the new people are settled. Extend a warm welcome to these new people. Make them welcome to the community irrespective of what church they may belong to. Learn what their church preference is. Invite them visit your church. Report any new people in your Zo to the church office.

(3) Report the following information to the chur office: Anyone who may be sick. Report if there a any deaths in the family, such as parents, sister brother, who may not be living in the community. F low up those who move out of the community.

(4) Learn to know your members. Publicize servi and special meetings in the church.

COTTAGE MEETINGS

The Shepherding Plan lends itself marvelously in pr moting cottage meetings in the congregation. For t past two years cottage Bible study meetings have be conducted in First Lutheran under the direction of t Board of Deacons. Four districts are set up in each ar where a cottage Bible study is held with a lay leader charge. Two series of six to eight meetings each ye have been held. In the last series the lay leaders rotat around to various districts. The place of the meeting a moved to different homes in the district. A distr would comprise several zones, except in the rural ar Members of the church were urged to attend the cotta of their choice, as they studied a prepared outline some book or topic of the Bible.

Zone shepherds were used to promote attendance a to find homes where these studies could be held. Atter ance and place of meeting was reported to the deac

About the easiest way to lead someone to Christ is lead him to a cottage meeting where he is confront with the truth of sin and grace in the Word. It is o of the blessed by-products, or rather end-products the Shepherding Plan. A zone shepherd will lead sheep through the Door to the fold and to the Go Shepherd who will knock at the heart's door of individual.

NOTE:
HOW TO ACTIVATE THE SHEPHERDING PL

(1) *Order pamphlet "The Shepherding Pl from the Division of Evangelism.*
(2) *Explain purposes, advantages and responsi ities to church Boards.*
(3) *Organize under the Board of Deacons, chu council, or Evangelism Committee.*
(4) *Divide the congregation into zones 5-10 fa ilies in each zone.*
(5) *Select one Christian couple for every 5-10 fa ilies in the congregation.*
(6) *Train the "undershepherds" for their wo*
(7) *Plan first zone meetings for Pre-Lenten V tation, Bible study and prayer.*
(8) *Order and use tracts as suggested in the Le en Kit.*

Dr. Gullixson Accepts Call

Following his retirement from the presidency of Luther Theological Seminary on January 15, Dr. T. F. Gullixson has accepted the call to be a lecturer and counselor to pastors in the Preaching-Teaching-Reaching Evangelism Missions. Together with Pastors Agnar Tanner and Conrad Thompson, and Dr. Oscar C. Hanson, he will lecture on the ministry, the Church, and various evangelism topics in the more than 20 P-T-R Missions planned for 1955. To a limited degree these men will also be available to speak to pastoral conferences.

Dr. T. F. Gullixson

As a member of the Union Committee and of the Committee on Polity and Organization Dr. Gullixson, in addition to his duties with the Division of Evangelism, will be spending considerable time working on preparations for the forthcoming merger.

The Division of Evangelism joins the pastors and people of our Church in being especially happy about Dr. Gullixson's participation in the P-T-R Evangelism Missions. He will be able to share his long and distinguished ministry with more than 1,200 pastors each year during the four-day "Mission to Ministers" sessions. Through the acceptance of the Call extended to him by the Board of Home Missions, Dr. Gullixson, who for more than 24 years was teacher and head of our "school of the prophets," now moves out to meet his former students and others as a "pastor to pastors." May the prayers of our pastors and congregations go with him in his new work.

WITNESS FOR CHRIST

1955 MID-WINTER CONFERENCE ON EVANGELISM

Milwaukee Arena
Milwaukee, Wisconsin

January 27-30, 1955

Sponsored By
The Lutheran Evangelism Council

Let us witness for Christ together!

To You, a Little Child

Harold B. Kildahl

THE FIRST SUNDAY AFTER EPIPHANY
January 9, 1955
Text: Mark 10:13-16

That's what the text is saying to you, and to you friends, all of you—"To you, a little child, is come the Kingdom of our God." How like our Lord to speak of little children and how unlike men to liken themselves to such. Always and forever always, the views of men and the views of God sharply differ.

What is it He said? Did you note the words? Actually they are saying something profoundly true. It goes like this: "Whoever does not become as a little child cannot enter into the Kingdom of God." This is rather strange, and certainly stern language addressed to all of us who live this day.

Have you ever seriously noted the joy that sings through the lips of a little child when he has returned from Sunday school for the first time singing: "Jesus loves me this I know"? Have you ever watched the happiness that dances in the eyes of little children or seen the glow that lights their faces as they sing: "Silent Night, Holy Night, all is calm, all is bright"? Have you observed the soft sheen that lights the face of a child when he prays, or observed the confident trust that marks him in his talk with God just before the pillow claims him for the night? Have you ever felt the confidence that a hand held tightly conveys or the love that holds you in its grip as a child rests upon your knee? Have you joined the merry laughter of little children or gone with them on their excursions of make believe? If you have known these things and felt them deep within your heart, then you know what our Lord was saying when He said, "Be a little child"—for He would have you be a trusting, loving, happy and buoyant, joyous and free soul in close relationship to Him, Savior and Lord.

He would have you to be a little child, a child of faith, of trusting confidence, a child of full assurance and earnest prayer, a child of happy songs and hands outstretched to Him in eager praise. He would have you come to Him as a little child, and to you, a little child He would gladly give the Kingdom of our Lord.

Christmas has been ours once more. Hearts have been cheered by the shouts of joy that escaped from lips of children. Some of us have sighed and said: "O to be a child again," but alas, good friend, years have intervened, time has passed, and it cannot be except in the relationship of your soul to Christ, our Lord. There, by grace through faith, you can be a child again.

To you, then friend, a little child of faith in Christ the Kingdom of our God has come. Let Him who rules crown your life with blessing and with joy. Amen.

Meditations for the Family Altar

J. R. Hester

TOWARD THE SECOND SUNDAY AFTER EPIPHANY

The Epistle: I Corinthians 1:26-31

The Gospel: Luke 19:1-

Monday, January 10
TIMELESS WISDOM
Read I Corinthians 2:6-16

But we impart a secret and hidden wisdom of God, which God decreed before the ages of our glorification.

So many things in this life are dated. Buildings are dated, and so are ideas. That is, they belong to a definite period of time. As you drive into a city you can tell in which decade the houses of each section were built. The deeper you get into the city, the older the buildings are. Each section is dated.

Sometimes we are guilty of having our ideas, our thoughts and convictions, dated in the wrong era. Christians know that the timeless wisdom of which the Apostle speaks is the best and most modern wisdom anyone can have. True, the "Old-Fashioned Religion" is offensive to some people in this modern day. But, when the Spirit reaches them, they too, learn to depend upon the truth that has stood as a rock amid all the coming and going, rising and falling, of human ideas. God's wisdom alone stands sure throughout the ages.

Impart Thy wisdom to us, O God. Amen.

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Tuesday, January 11
WHAT'S YOUR ANSWER
Read John 1:43-51

"Can any good thing come out of Nazareth?"

When Nathanael put this question to Philip, he received a quick reply, and a good one. "Come and see," Philip said. Because Nathanael did come and see he ended up saying to Jesus, "Rabbi, you are the Son of God! You and the King of Israel!" He made the trip from questioning doubt to thorough conviction.

Now, what's your answer? If you raise this question yourself, then by all means "Come and see" the Christ. No one ever came to Him honestly and was sent away disappointed, or with the eyes still closed. If others raise the question in any manner, shape or form, be quick to say, "Come and see!" Christ can be shown to others by Christians, up to a certain point, but each person must see for himself, if it is to be real and effective. If you tell the inquirer to read the Bible, or invite him to come to church, or listen to a sound religious broadcast, you are giving the right answer to the question.

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Wednesday, January 12
THE VOICE
Read Isaiah 61:1-6

"Upon your walls, O Jerusalem, have set watchmen; all the day and the night they shall never be silent."

This was God's way of telling H people that He loved them; that never, f one moment, would He permit them go without a reminder of His preser and His love. If they were in dang they would be warned; if they w growing cold and indifferent, they wo be called upon to restore their love a devotion. God, more than His people, aware of the need of an intimate rel tion between Himself and man.

The voice of God is not silent toda Once man has been reached by the Ho Spirit, he cannot, without warning a the earnest pleading of the Spirit, away from God. God does not easily go. He speaks to His children throu the voice of the heart. If need be He c raise His voice to be heard in the mid of the noise of temptation and the allu of the world.

It is good practice to listen always the voice of God. It speaks a message love, and it is safe.

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Thursday, January 13
HEART'S DESIRE
Read Romans 10:1-12

Brethren, my heart's desire and prayer to God for them is that they may be saved.

This is a good desire, and one that is at home with all who know the Christ. In this passage Paul is telling about his desire for the Jews. They, too, needed salvation as offered through faith in the sacrifice and work of Christ. But they were without it. Paul did not shrug this off with an, "Oh, well, they just don't see it; they are unsaved, but I guess they want to be stubborn about the way of salvation." No, it was a cause of deep concern to him. It took the form of a "heart's desire." Then, Paul coupled this desire with prayer. He did not attempt to handle his concern all alone. He enlisted God, who is anxious to help, and who alone is able to accomplish saving faith in man.

Are you concerned about someone? All need salvation, whether they be Jew or Gentile, and all of us should have on our hearts many people who as yet are strangers to God. If we desire their salvation, let us pray to God for them.

Friday, January 14
TO CHURCH!
Read Luke 4:14-22

And he went to the synagogue, as his custom was, on the sabbath day.

If you ever want to draw up a list of reasons for going to church, be sure to start off with this: Jesus went to church. The statement, "as his custom was," tells us that as sure as it was the sabbath, He entered the synagogue. It was a part of His week. More than that, it was a real, vital expression of His attitude and faith.

To this day none of us can do better than to follow the example of Jesus. Sunday is the day for church services and our place is to be there. Our need of God and spiritual refreshment demands that we be there, unless we are bedridden, or otherwise unable to go. Our need of Christian fellowship draws us there. The world's need of practical Christian example demands that we go. Most of all, if Christ felt the need of going to church, none of us can deny that same need.

"I simply don't feel right when I can't get to church!" So said one who knows the joy of going to church.

Saturday, January 15
PRAISE TO GOD
Read Psalm 104:24-35

O Lord, how manifold are thy work In wisdom hast thou made them all; t earth is full of thy creatures.

The more man discovers about th earth, the sea, and the whole univers the more he realizes the infinite wisdo of God. Man can explain things up a point, and that is as far as he can g Recently, he has found that he can spl the atom, but still he has only manag to open a whole new field of question Even things near at hand, like the beau of a flower, the love of a mother for h child, the green of a leaf, defy full a complete explanation. Great is the wisdo of God!

In addition to the wisdom of God, f the Christian, is the marvel of His lov That God in His wisdom knew that ma cannot save himself. Therefore, He mad a way which requires faith on the pa of man. Here again is another creation c God that calls forth our praise and adora tion. For who can explain faith? Y through faith God is able to save!

All praise be to Thee, O God. Amen

Schools and Colleges

Edited by the Division of Higher Education

UTHER COLLEGE HOLDS FTH DORIAN FESTIVAL

wo noted music educators will ap- ar as guest conductor and critic at s fifth annual Dorian Vocal Festival the Luther College campus, Janu- y 13 and 14, according to Professor eston H. Noble, chairman of the usic department.

Don Craig, professional choral con- ctor of New York, will conduct the ass chorus of 300 high school stu- nts. The critic for individual and semble performances will be Herald ark, professor of music at the State niversity of Iowa.

Craig is active in New York City Choral Director of the Telephone our Radio Program (NBC). At wa University Stark teaches voice, nducts University choral groups and aches advanced singers in operatic es.

High school students from the tri- te area are annually invited to the ther campus by the Dorian Music ciety, sponsors of the festival.

■

The Luther College choir will tour en states from Iowa to the West ast, January 29-February 15, accord- g to Prof. Weston H. Noble, direc- .

The two-week itinerary will include ncerts in the following cities: Janu- 29, Granite Falls, Minn.; January Grand Forks, N. Dak.; Jan. 31, not, N. Dak.; February 1, Williston, Dak.; Feb. 2, Havre, Mont.; Feb. Kalispell, Mont.; Feb. 4, Coeur d' ene, Idaho; Feb. 5, Richland, Wash.; b. 6, Silverton, Oregon; Feb. 7, Park- d, Wash.; Feb. 8, Stanwood, Wash.; b. 9, Everett, Wash.; Feb. 10, Seattle, ash.; Feb. 11, open date; Feb. 12, vil's Lake, N. Dak.; Feb. 13, Fer- s Falls, Minn.; Feb. 14, Minneapolis, nn.; Feb. 15, Decorah, Iowa.

■

The Concordia College Choir, under direction of Paul J. Christiansen, ens their 24-day concert tour at Dick- on, North Dakota, on January 28, 1955. The 25 concerts in nine states and Canada are as follows:

January 28, Dickinson, N. Dak.; Jan. 29, Billings, Mont.; Jan. 30, Lewistown, Mont. (Aft.); Great Falls, Mont. (Eve.); Jan. 31, Missoula, Mont.

February 1, Spokane, Wash.; Feb. 2, Bellingham, Wash.; Feb. 3, Vancouver, B. C., Canada; Feb. 4, Portland, Ore.; Feb. 5, Eugene, Ore.; Feb. 6, Eureka, Calif.; Feb. 7, Sacramento, Calif.; Feb. 8, San Francisco, Calif.; Feb. 9, Oakland, Calif.; Feb. 10, Van Nuys, Calif.; Feb. 11, Santa Monica, Calif.; Feb. 12, Long Beach, Calif.; Feb. 13, *Choir records in Hollywood, Calif.; Feb. 14, Provo, Utah; Feb. 15, Grand Junction, Colo.; Feb. 16, Denver, Colo.; Feb. 17, Greeley, Colo.; Feb. 18, Rapid City, S. Dak.; Feb. 19, Freeman, S. Dak.; Feb. 20, Moorhead, Minn.

*

The Waldorf College Choir under the direction of Odvin Hagen includes the following concerts in its itinerary:

Blooming Prairie, Minn., April 3 (morning); Kasson, Minn.; April 3 (afternoon); St. Olaf College, Northfield, Minn.; April 3 (evening); Zumbrota, Minn., April 4; Hope Lutheran Church, Minneapolis, April 5; Zion Lutheran Church, Minneapolis, April 6; Glenwood City, Wis., April 7; Viroqua, Wis., April 8; Capron, Ill., April 11; First Lutheran Church, Chicago, April 12; Nazareth Lutheran Church, Chicago, April 13; Morris, Ill., April 14; Lee, Illinois, April 15; Waukon, Iowa, April 16; Ridgeway, Iowa, April 17 (morning); Cresco, Iowa, April 17 (afternoon); and Trinity Lutheran Church, Mason City, Iowa, April 17 (evening).

*

At Pacific Lutheran College, fifteen seniors have been chosen for inclusion in the 1955 edition of "Who's Who Among Students in American Colleges and Universities." These student leaders include Faith Bueltmann and Carol Paul of Tacoma; Gerald Schimke, Erving Severtson, and Jack Hoover, all of Parkland; Donald Gaarder, Fort Shaw, Montana; Vernon Hanson, Seattle; Iris Nordman, New Westminster, B. C.; Alta Prestbye, Kalispell, Montana; Brian Price, Longview, Washington; Mina Raaen, Salem, Oregon; Ramon Reierson, Portland, Oregon; Nancy Turman, Puyallup, Washington; and Philip Wigen, Spokane.

(*The Concordia Choir will spend a day in Hollywood recording a new album.)

*

Plans are now complete for the Northern Minnesota Young Men's Conference at Concordia College on January 8 and 9. This conference, sponsored by the Boys' Work Department of The Evangelical Lutheran Church, is a leadership conference for boys in the age group of sixteen to twenty-five.

Staff members include Dr. A. E. Hanson, Moorhead, president of the Northern Minnesota district; Dr. Robert Estrem of Fergus Falls; the Rev. Oscar Anderson, pastor of Trinity Lutheran Church in Moorhead; Loren Ness, national boys' work director for The Evangelical Lutheran Church; and Dale Sandstrom, treasurer of the Young People's Luther League and co-captain of the 1954 Concordia football team.

*

Professor Richard J. Guderyahn, Augustana College band instructor and conductor of the Augustana Town and Gown Symphony Orchestra, attended a forum for orchestra conductors December 14-19 in Los Angeles.

The forum, which offers an unequaled opportunity to American conductors, is sponsored by the Rockefeller Foundation and the American Symphony League. Out of the 800 symphony orchestra conductors of America, Guderyahn was one of the twenty-five chosen to attend.

■

Poems by five St. Olaf College students have been selected as representative of some of the best poetry by college students in this country by editors of the "Annual Anthology of College Poetry" and will be included in the volume which is to be published some time this month.

The anthology is published annually by the National Poetry Association.

Here and There on the Christian Front

Edited by Raymond M. Ols

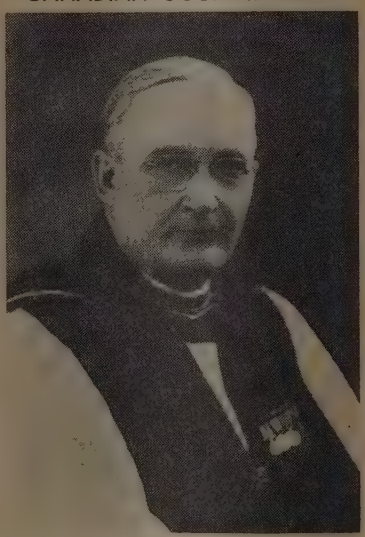
BISHOP CALLS ON AMISH TO OBEY LAWS

Bishop Jacob J. Hershberger of the Beachy Amish Mennonite Conference in Virginia has called upon members of Amish communities throughout the nation to obey compulsory school laws and draft regulations.

His statement read: "We are sorry to hear of so many Amish people in the news lately, especially when such news is about conflict with the law. Why should anyone refuse to buy license plates for a buggy in those states where it is required? What law of conscience or religion is here violated? We buy hunting, fishing and marriage licenses, do we not? Why should we not cooperate with draft laws, especially where provision is made for the conscientious objector to war? Why should there be so many arrests for refusing to send our children to school, especially when the laws of our nation grant us the right to have our own schools, hire our own teachers, even teach that which is of our own choosing?

"We should thank God for a nation that still respects the conscience of a minority," Bishop Hershberger added. "Christian people, regardless of sect or denomination, should be known as law-abiding people. Officers of the law should be able to point out Christians as examples to unbelievers."

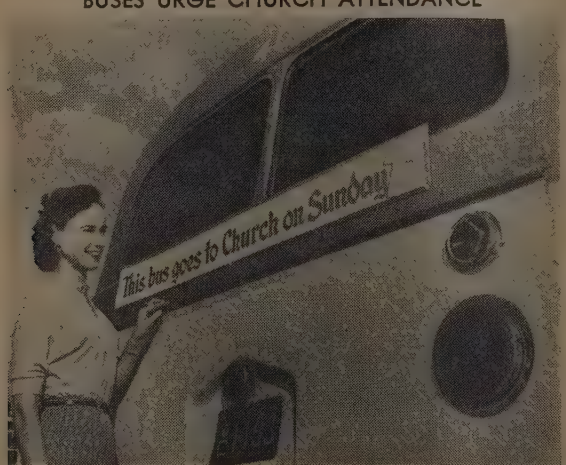
CANADIAN COUNCIL HEAD



RNS Photo

The Most Rev. Walter F. Barfoot, primate of the Church of England in Canada, was elected president of the Canadian Council of Churches at its annual meeting in Kingston, Ontario. He succeeds the Rev. E. E. Hallman of Kitchener, Ontario.

BUSES URGE CHURCH ATTENDANCE



RNS Photo

Buses in San Antonio, Texas recently carried signs, both inside and outside, urging the public to attend churches of their choice. Each sign on the buses read: "This bus goes to church on Sunday."

OHIO COURT UPHOLDS SUNDAY LAW

Toledo, Ohio, churches and la unions are celebrating a ruling Lucas County Common Pleas Co which upholds Ohio's 19th century l against Sunday work. The law w resurrected and invoked by William Sturm, secretary-treasurer of the Re Clerks Union, A.F.L., who charg that Sunday operation of six Tole stores was unfair competition to est lishments which his union represe that do not keep open on Sunday.

Judge John Q. Carey, who made ruling, pointed out that the law h been retained in the Revised Code last year.

Spokesmen for the Toledo Cou of Churches called the decision a tory for Toledo church people. T council has been on record for ye opposing the opening of stores on Sabbath, particularly in the morn hours of religious services.

Members of the unions began th drive against Sunday store business summer, obtaining warrants under law which had been ignored by pol

JUDGE OVER-RULED IN ADOPTION CASE

The State Supreme Court of Massac sets has overruled the decision o probate court judge who dismissed petition of a Seventh-day Adven couple for adoption of a Roman Ca olic child. The ruling by the Supre Court said the earlier decision was error since the judge based his act on the fact that there are many Ca olic applicants for adoptions in New Bedford area where the chil natural mother lives, and "a judg personal knowledge that many Ca olics want to adopt children is no proper subject for judicial notice."

New hearings were ordered to de mine the suitability of Mr. and M Manuel Duarte of Dartmouth, Ma to adopt three-year-old Gregorie Me a son of Mrs. Shirley R. Mello, of N Bedford.

Judge Walter L. Considine, w made the first decision, had said at t time that while it appeared "the phy

CLOCK FOR BERLIN CHURCH

RNS Photo

ockwork for the famous Kaiser Wilhelm morial Church in Berlin is unloaded on decorated platform in front of the church, w being rebuilt in a two million marks oject (about $476,000). The church, a dmark in the downtown shopping area of rlin, was badly damaged by World War II mbs.

It was completed and dedicated to Kaiser lhelm in 1897. The clock rang for the t time in 11 years on Christmas Eve at 30. It was at that time the church was mbed on November 23, 1943. The clock-rk was a gift from a cosmetic firm in logne.

needs of this child, such as food, thing and housing, can be adequately supplied, it likewise appears that the ritual requirements of the natural other's religious belief will be neglected and ignored."

ORWEGIAN BISHOPS ISSUE STORAL LETTER

he bishops of the State Lutheran urch of Norway, in their first joint storal letter since 1949, have declared t only the Church can make ultite decisions in confessional matters. ey said they found this statement cessary because of the government's claration last February that Bishop istian Schjelderup of Hamar was not faithful to his ordination pledges in intaining that the conception of an rlasting punishment in Hell is inpatible with Christianity as a relin of love. The declaration does not m to take issue with the theological pute, but aims to clarify where the l word in such disputes actually

The bishops' letter, just released, says: "The government's action of February 19 in the Hell-discussion must not necessarily be taken as if the State authorities intended to decide what is within the Confession and the Word of God. The bishops do not think this was the intention. The possibilities of interpreting the government's action in that direction, however, exist. As wardens of the Church we therefore declare that the Church never can accept any State authority interpreting the content of its Confessional Books. The Church now and for all time declares dead and invalid any decision, from whatever authority it may come, that goes beyond the Word of God. This is not a matter of man's right to form his own opinion. The matter at stake here is the authority of Christ as God."

The bishops added that the war and the postwar period had made it clearer to the Church, "where the possibilities and justification of the State Church end." They asserted that "this limit has been surpassed when it is denied that the government has an obligation to consult with Church authorities before taking action in spiritual matters . . . such as the alteration of the rites of the Church, or deletion of some parts of our faith from the religious instruction in schools."

WORTHY OF NOTE . . .

Hutterites, descendants of a religious group of some 443 persons who migrated to this country from Russia in the 1870's now number more than 8,500 and are the world's fastest growing population." They now live in 91 colonies spread over South Dakota, Montana and adjacent Canadian provinces. . . . Gov. Goodwin Knight of California has won the approval of southern California churches by his executive order banning the use of alcohol in Christmas parties at state buildings. . . . Charges that the General Confederation of Labor in Argentina is merely "a puppet union with Peron pulling the strings" have been made by James F. Ganley, president of the Catholic Labor Alliance, speaking in Chicago. . . . Sixteen vice presidents named by the National Council of Churches included Dr. H. Torrey Walker, executive secretary of the Board of Publication of the United Lutheran Church in America, and a leading Lutheran layman.

JEWISH LEADERS HONOR SCANDINAVIANS

RNS Photo

Dr. Norman Salit, president of the Synagogue Council of America (right), presented to Dr. and Mrs. Aage Bertelsen of Denmark a candelabrum retrieved from a German concentration camp and an inscribed set of the Hebrew Old Testament and books of the prophets. The reception at which the presentation took place was sponsored by the Synagogue Council to pay tribute to the Scandinavian peoples and their governments for their work in saving Jews of Norway, Denmark and Sweden from the Nazis during World War II. The Bertelsens were honored for initiating and directing a Danish underground movement that took the lead in saving Denmark's 6,000 Jews by smuggling them to Sweden. In accepting the gifts, Dr. and Mrs. Bertelsen disclaimed any acts of heroism, declaring they acted because, "what the Nazis were doing went against our religion and morals."

Correspondence

THE PRACTICE OF PROFESSIONAL FUND RAISING

►I note from the November 9 issue of LUTHERAN HERALD that someone would like to discuss in your pages "the practice used in some of the large congregations of hiring professional money raising organizations for gathering funds for special projects. The high pressure tactics employed must certainly offend a good many."

May I add something to the good words the editor said on the subject?

A great many small congregations also employ professional fund raisers. I am quite sure that small congregations will soon outnumber the larger ones in this respect, if they do not already do so. Similarly, many small churches hire professional architects to advise them about building projects too, an unheard-of practice a few years ago. The landscape is looking better already.

The writer's assumption that fund raisers employ "high pressure tactics" is a popular misconception. The fund raisers merely give the local people advice. If any high pressure is employed it is entirely on the part of the local people. There is, of course, a tremendous amount of high pressure employed in church giving, but it is almost entirely on the part of the low givers, to keep the standard of giving down.

This is evident, in the first place, from the fact that they have been successful. The amount the average church member gives to his church in proportion to his income, compared to what he spends on gum (yes, gum), candy, tobacco, liquor, gasoline, hunting, fishing, and so on, is so infinitesimal that you would expect everyone concerned about the welfare of the church, including yuor correspondent, to rejoice to see at least a little pressure directed from the opposite direction for a change.

The high pressure tactics of the low giver are beyond belief:

*He will resist all efforts to obtain advice from outside the church (i.e. from "professionals") or from other churches that have successfully increased their giving.

*He will praise his pastor if he steers clear of the subject. "I like our pastor because he doesn't talk about money or giving." No wonder Jesus was unpopular! He talked more about this subject than about anything else except salvation. The Bible deals with it over 1,500 times, according to our Stewardship Department.

*He will avoid any meeting where the embarrassing subject of stewardship might come up, such as the Looking Glass Conference, Lutheran World Action, and Lutheran Welfare. When the low givers start flocking to these meetings, then get out of the way, because you are going to see some wonderful things happen to our Church, and not just to budgets, but to human souls.

*He will hang on for dear life to outmoded practices, like the $14 per year per family system, and resist anything orderly like pledges or weekly envelopes like the plague. The officers of a certain congregation refused to accept a pledge of $5 weekly from a new family in their church, "because it will make the rest of us look like pikers."

It is to be expected that such church members will offended if some expert advice is brought to bear on t subject. An effective plan of action will disturb their co sciences and threaten their complacency. There was a ti when congregations decided everything on the basis whether someone would be offended or not. If I read t signs right, the time has come when a handful of eas offended people can no longer determine the policies o whole congregation.

That a great many people are beginning to think alo these lines is evident from the fact that Colonel Wells H received requests for over 182,000 reprints of his arti "The High Pressure Tactics of the Token Giver." May send one to your correspondent? I believe that she a many others would enjoy it.

We are indebted to the professionals for opening o eyes and raising our sights. The advice that they give is no more offensive to the Christian conscience than t advice the professional architect gives to the church bui ing committee.

As a matter of fact, every feature of a properly direct campaign turns out to be a heart-warming spiritual expe ence for the pastor, the committee members, and everyo who enters the project with a willing spirit. Those who ha actually experienced a professionally directed canvass invariably surprised at how few are offended, and at h very happy the vast majority of the congregation becon over the whole thing. I believe the reason for this is tw fold:

(1) Everybody sincerely interested in the welfare church is tremendously pleased at the success of the v ture. Why shouldn't a congregation be happy at raisi twice the amount of money they thought possible?

(2) So many members have passed out of the pain giver class: "Give until it hurts," into the cheerful gi class: "God loveth a cheerful giver."

(DR.) CHRISTIAN PREUS
Fergus Falls, Minn.

ACCEPTING A CORRECTION

►The letter by Erik W. Modean in LUTHERAN HER for November 30 is commendable in that it corrects a n statement, which was unintentional on my part. The sou from which I quoted the Archbishop's statement appl it to the Assembly rather than to the activities of the presidents. I accept Mr. Modean's correction and reg that a mis-application was made of the Archbishop's jo lar exclamation. However, I did qualify the quotation my letter with this sentence: "Whether or not this appra is correct is not for me to judge." Dr. Fisher is an a churchman, and when he presided at the sessions of Evanston Assembly he was able to inject new life into deliberations of the Assembly. Dr. Fisher has the hap gift of being able to lift a group of delegates out of "conv tion fatigue" into a contagious spirit of celestial exaltati The Evanston Assembly did accomplish many admira things. I am sure that those who oppose the World Cour as well as those who applaud it, agree that much good accomplished.

(THE REV.) OSCAR REN

CONCERNING THE HERALD

►The November 16 edition of LUTHERAN HERALD had interesting letter from one John K. Norby of Northfi Minn. It was good to see that someone is taking seriou the matter of content of Church publications, in particu

HERALD. The publication of a magazine such as Mr. by outlined in points two and three might be an ex- nt thing for the E.L.C.

uppose, however, that the problem is more complicated n mere revision of editorial policy. The editor did dis- the question as to our preoccupation with organiza- al detail. If this is true, it would seem to reflect a gen- tendency among all the Christians banded together er the name of ELC. Was it not delegates from these ous Christian congregations, which, at the 1954 con- tion, instructed the Union Committee to spend the next years working on the very problem of polity? And, not this same convention instruct the editor of the RALD to publish reports of this committee in detail so the entire membership would be informed? Of note is the fact that one of the strongest protests against merger made during the convention, was that not ugh time had been allowed for discussion of "church ernment," either in the HERALD or in congregations. iew of this mandate, editorial policy might more seri- y be questioned if there were silence on the very ect about which the Christians in the fellowship of the C had formally requested discussion.

hat still leaves unanswered the criticism of Church pub- ions. Maybe this to is more complicated than mere re- on of editorial policy. The ELC provides only enough ey to employ two people: the editor and an assistant. at kind of a magazine can two people produce? In the of all good, leading magazines, experts are paid top ries to edit sometimes less than a one page weekly, and expect two people to edit an equally qualitatively good gazine of 30 pages weekly. Many small town weeklies, ch publish only two to four pages of local news, employ or more people.

upposing also, that a magazne cannot get good theolog- ical articles unless they pay for them. For such purposes the HERALD is exactly nothing. Perhaps then the need today is for action to provide enough money to adequately staff the paper and provide a fund to buy articles. If there are so many people wishing to make contributions without compensation, why don't they submit articles now?

Supposing further, that enough money was provided to pay for articles in the area of "fresh theological scholarship?" Who would write them? Seminary professors? Manuscripts for books and articles, many of them begun years ago, lie on their desks unfinished simply from lack of time to write. There are college professors, but do we have an ELC college, which due to lack of funds, has not already provided its professors with almost more than they can do? There are parish pastors, but name one who is sitting in his study, grieving for additional responsibilities or assignments. Perhaps there are laymen, but how many laymen feel qualified to write about "fresh theological scholarship"? That leaves children and students. Maybe a re-examination is needed to see what is keeping everyone so busy. But, maybe also there is a need for funds to allow capable men time to sit down, think, and then compose suitable literature.

Then too, if it is true that the Church is "turned in upon its navel," perhaps it no longer is Christ's and the term "Our Church" becomes peculiarly appropriate.

LLOYD SVENDSBYE
Erlangen, Germany

The Correspondence page is intended to be an open forum for the use of our readers. The views expressed on this page are those of the writers, with which the editor may or may not agree. Brief letters on pertinent subjects are invited. It goes without saying that nothing contrary to the teaching of the church will be accepted.

Within the E.L.C.

SONS

The Rev. A. M. Mannes of Sioux s, S. Dak., began an interim pas- te in Calvary Church, Lee, Ill. on . 19.

ister Margrete Tjelde, Lutheran coness Home and Hospital, Chi- , was 75 years old Oct. 20.

The Rev. H. O. Scobey, formerly pastor of Scandinavia and Bethany congregations, Aberdeen, S. Dak., Route 1, is now living at 1638 Penn St., Denver 3, Colo.

Hon. Herman L. Ekern, who served our church so well in connection with the re-organization of our pastors' pensions, died at Madison, Wis., Dec. 4 at 83 years of age. Obituary later.

The Rev. O. L. Bolstad of Brainerd, Minn., is temporarily serving the Esmond parish in North Dakota.

DISTRICTS

Eastern

Cashton, Wis. Rural Brush Creek Church, parish of the Rev. N. R. Hjermstad, celebrated its 90th anniversary Nov. 21. At the morning worship the sermon was preached by the Rev. W. L. Wang of Wheaton, Minn., who served the congregation from 1921-26. In the afternoon the church building was re-dedicated following the addition of a new chancel and redecorating of the interior. The Rev. J. O. Paulsrud, Westby, Wis., president of the Vernon Circuit, was in charge of the dedication rite. The congregation was founded in 1864 by the late Rev. A. C. Preus.

Mt. Prospect, Ill. St. Mark Church, parish of the Rev. H. J. Rasmussen, received 97 new members on Nov. 28. Four of these were by adult baptism, and by adult confirmation. The membership of the congregation now exceeds 1,000.

e Lutheran

Liturgical Desk Calendar for 1955

andy calendar and appointment book with the days printed in colors, liturgi- correct for each day and season of 1955. Ample space for noting appoint- ts and additional facts to remember. Praised by Pastors, Seminarians, Sunday ol Teachers, Parish Secretaries, Choir Directors, Board Chairmen.

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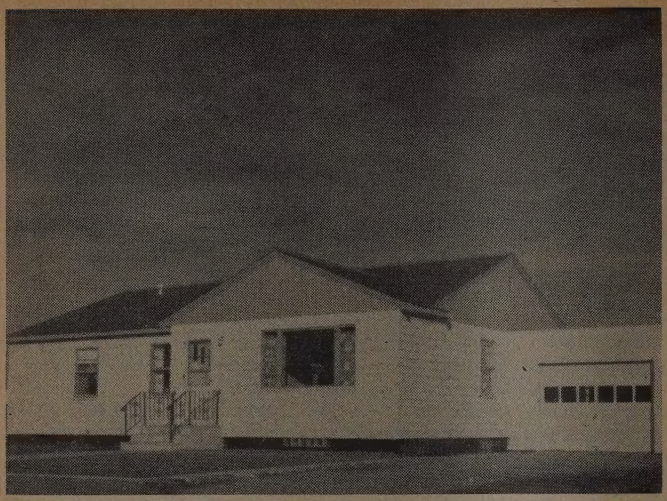
DEDICATION OF NORTH DAKOTA PARSONAGE



The Alamo parish in North Dakota had its new parsonage dedicated Dec. 5 by District President Tallakson. The cost to the parish does not exceed $16,000, as the construction of the basement and sewage disposal unit, and also the work of landscaping were done by the men of the parish. The Rev. P. L. Ensrud is pastor of the Alamo parish.

Weehawken, N. J. St. Olaf Church, parish of the Rev. Carl T. Sheie, received 19 new members; 12 of these by adult confirmation on Dec. 5. Four of the twelve were former Roman Catholics.

Northern Minnesota

Mizpah, Minn. The Mizpah parish, served by the Rev. Hans Nelson, consists of two congregations: Bethesda at Mizpah and Hope at Northome. During 1954 the confirmed membership of the parish was increased by seventy-five. The latest accessions were made in December when Bethesda Church received fifteen new members, nine of these by adult confirmation, and Hope Church received twenty-three new members, eleven by adult confirmation.

Southern Minnesota

Stewartville, Minn. Dr. E. C. Reinertson, president of Southern Minnesota District, dedicated the parsonage of Zion Church, parish of the Rev. W. C. Aanestad on Nov. 28. In 1951 this congregation became a one-unit parish.

Kasson, Minn. St. John's Church, parish of the Rev. T. E. Moen, received 57 new members in the course of 1954. During the past quarter century the church has had 975 accessions —200 of these by adult baptism or confirmation.

Northfield, Minn. As a part of the celebration of its 85th anniversary, St. John's Church, parish of the Rev. B. R. Biorn, dedicated its new $75,000 addition to its parish house Dec. 12. District President Reinertson officiated at the ceremony. The new structure adds fifteen classrooms and an assembly room to the facilities of the congregation's Sunday school.

Preston, Minn. Fountain Church, parish of the Rev. R. J. S. Vordale, celebrated its 50th anniversary Nov. 28. Speakers were District President Reinertson and the Rev. John Ritland, a former pastor of the congregation.

CENTENNIAL OF FIRST LUTHERAN TRAINING SCHOOL FOR PASTORS

In the fall of 1854 the first school founded for the training of pastors among Scandinavian settlers in America opened its doors. This took place in a modest building just west of Lisbon, Illinois. Although the school was in existence only one school year, from October, 1854, to early May, 1855, the event deserves to be remembered as the first attempt of its kind by Lutherans of Scandinavian origin in America.

The school came into being as the result of a decision made by the annual meeting of the pioneer synod popularly known as the Eielsen Synod, which convened June 7, 1854, in the Lisbon Lutheran Church. The Rev. P. A. Rasmussen, pastor of the host church, stressed the need of beginning a training school for pastors, advising a small beginning, to be followed by a more expanded course as circumsta would permit. After a lengthy di sion the meeting voted to establi training school for pastors in the v ity of Lisbon, appropriating $2 in support of the project. It also ele Pastor Rasmussen principal and structor at the proposed school.

A building located about four r west of the Lisbon Church was fc suitable for the school with buil and land being purchased at a pric $1,800. The school opened in Octc with three students: Olaus Landsv and Syver and Bjorn Holland. mussen, as the only teacher, had pared a thorough course of study. of his assignments was the memo tion of the Augsburg Confession. main reason for the discontinuanc the school seems to have been growing estrangement between mussen and the Rev. Elling Eie president of the synod, a tension w resulted in Rasmussen's leaving synod in 1856.

LAYMAN HONORED FOR HALF-CENTURY OF PARISH WORK

At the morning worship on Dec of rural Cooksville Church, near Ev ville, Wis., the congregation paid ute to John Haakenson for effic and faithful work done in the cor gation during fifty years. For years he has been a member of

church choir, and he stills sings in choir, being now seventy years of He has also served the church efficiently as janitor. On behalf of congregation the pastor, the Rev. vid M. Romstad, presented to Haakenson a gold wrist watch.

PTL DINNER AT AUGUSTANA ACADEMY

The viands served at the an Pocket Testament League dinne Augustana Academy, Canton, S. held this year Nov. 12, were lar

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

d or otherwise provided by the
gla parish in the Northern Minne-
District and its pastor, the Rev. J.
Erickson, who drove the long dis-
e to deliver the donation. Miss Lois
was toastmistress at the dinner,
two other academy students, Lu-
Abrahamson and Norma Baalson,
the speakers.

TUARIES

Mrs. Osmund Risvold

rs. Sophia Synnes Risvold, whose
and, the Rev. Osmund O. Risvold,
in 1925, passed away in Minne-
is, Minn., Dec. 13 at 93 years of
At the funeral, Dec. 17 at Bethel
rch in Minneapolis, the Rev. A.
ehman officiated. Sophia Synnes,
at Kolvereid, Norway, came to
U. S. A. at an early age, settling
her parents near Sacred Heart,
n. In 1883 she married Osmund
old, who was pastor near Mill-
, Wis., from 1882 to 1919. She is
ived by five sons and four daugh-
19 grandchildren, and 34 great-
dchildren.

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y) 12-15-54
omas I. Lee, 1455 Chelmsford, St. Paul
nn. 12-15-54
J. Njus, Box 507, Albert Lea, Minn.
-54 (correction)
N. Okland, 2911 Western Ave., Park
, Ill., 3-1-55
J. Rothnem, 208 Oakwood, Ypsilanti,
12-15-54
rid Stoeve, 251 S. Catalina St., Los
es 4, Calif., 12-14-54

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21647	**Alleluia**—Peery.	SA	E	.15
1068	**Look Upon Thy Children**—Hopkins-Marth.	SA	E	.15
CTS36	**Come, Thou Almighty King**—Gardini. Arr. Marksworth.	SA	E	.05
21239	**Jesus, Jesus, Thou Art Mine**—Bach-Aslanoff.	SSA	M	.12
1126	**I Am the Vine**—E. A. Hovdesven.	SAB	M	.18
1784	**Joyful Hearts We Bring**—Gordon.	SAB or SATB	E	.12
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Assistant Youth Director of the Young People's Luther League

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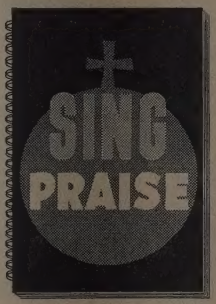

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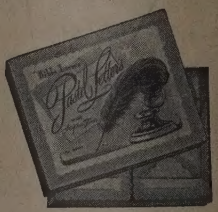

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